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TO

A Careless World:

In the Pious

LETTER

WRITTEN

By the Right Honourable

JAMES Earl of MARLEBURGH, *pre*

[illegible]tle before his Death;

TO

[illegible]

Sir *HUGH POLLARD*,

Comptroller of his Maties Houshold.

WITH

The LAST WORDS of C[illegible] L.

[illegible]wards, of the most Learned and

Honourable persons of *England*,

and other parts of the world.

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To the Right Honourable,

Sir *HUGH POLLARD*,

Comptroller of his Maties Houſhold.

Right Honourable,

WHat influence our Saviours injunction to Penitents, (When thou art converted, confirm thy brethren) *had on our honourable Convert's generous Soul, appears from theſe words ſubjoyned to the Nobleſt Retractation that ever was made ſince that of S^t* Auguſtines [And as many of my friends beſides as you will; or any elſe that deſire it. I pray grant this requeſt.] *What power the great obligation of friendſhip, and the greater of doing good, had on your Honours Goodneſs, appears by the nume-*

rous Copies you were pleased to communicate: with no less designe I am sure, and I hope with no less success then the Reformation of a sinful Nation, to gratifie the Curiosity of some persons therein, the Piety of others, and the general Wish of all, becoming impossible by transcription (away by reason of the Carelesness of some transcribers, and the Knavery of others, not so exact as the Paper it self, or its Author deserveth,) is endeavoured by Printing; in either of which capacities what good soever it may do, (and it promiseth with Gods blessing not a little) together with these other Papers of the same tendencie, which demonstrate that men of all qualities whatsoever, when they reflect seriously on themselves, and the state of things without them, in their last and best thoughts conclude, that it is mans great interest to be seriously and strictly religious, shall redound to your Honours account, in that day wherein they that convert sinners from the errour of their ways, shall shine as the Stars for ever. *I am*

Your most humble servant,

HENRY SMITH.

FAIR WARNINGS TO A Careleſs World.

A Letter from the Right Honble *James* Earl of *Marleburgh*, a little before his death in the Battel at Sea, on the coaſt of *Holland*;

To the Right Honourable Sir Hugh Pollard, *Comptroller of his Majeſties Houſhold.*

SIR,

I Believe the goodneſs of your nature, and the friendſhip you have always born me, will receive with kindneſs this laſt office of your friend. I am in health enough of body, and (through the mercy of God in Jeſus Chriſt) well diſpoſed in minde. This I premiſe, that you

you may be satisfied that what I write proceeds not from any phantasing terrour of minde, but from a sober resolution of what concerns my self, and earnest desire to do you more good after my death, then mine Example (God of his mercy pardon the badness of it) in my life-time may do you harm. I will not speak ought of the vanity of this world; your own age and experience will save that labour: But there is a certain thing that goeth up and down the world, called *Religion*, dressed and pretended phantastically, and to purposes bad enough, which yet by such evil dealing loseth not its being: The great good God hath not left it without a witness, more or less, sooner or later, in every mans bosom, to direct us in the pursuit of it, and for the avoiding of those inextricable disquisitions and entanglements our own frail Reasons would perplex us withal. God in his infinite mercy hath given us his holy Word, in which as there are many things hard to be understood: so there is enough plain and easie, to quiet our mindes, and direct us concerning our future being. I confess to God and you, I have been a great neglecter and (I fear) despiser of it: (God of his infinite mercy pardon me the dreadful fault.) But when I retired my self from the noise and deceitful vanity of the world, I found no true comfort in any other resolution, then what I had from thence: I commend from the bottom of my heart the same to your (I hope) happie use. Dear Sir *Hugh*, let us be more generous then to believe we die as the beasts that perish; but with a Christian, manly, brave resolution, look to what is eternal. I will not trouble you farther. The onely

great

great God, and holy God, Father, Son and holy Ghoſt, direct you to an happie end of your life, and ſend us a joyful reſurrection. So prays old *James*, neer the coaſt of *Holland*.

Your true friend,

April 24. 1665. MARLIBURGH.

I beſeech you commend my love to all mine acquaintance; particularly, I pray you that my Couſin *Glaſcock* may have a ſight of this Letter, and as many of my friends beſides as you will, or any elſe that deſire it.

I pray grant this my requeſt.

B

King CHARLES the First

HAd that ſenſe of Religion upon his ſpirit, as that the one act of paſſing the Bill for the Earl of *Strafford*'s death, and the other to the prejudice of the Churches of *England* and *Scotland*, troubled him as long as he lived, and brought him not onely to vow as he did before the moſt Reverend Father in God G. Lord Archbiſhop of *Canterbury*, to do Penance for them; but alſo to a reſolution never to allow the leaſt thing, though it was but the little Aſſemblies Catechiſm, againſt his conſcience. And when it was told him his death was reſolved on, he ſaid, *I have done what I could to ſave my life, without loſing my ſoul, and ſinning againſt my conſcience. Gods will be done.*

Sir

Sir Walter Rawleigh

AT the meeting usually held with the *Virtuosi* in the Tower, discoursing of Happiness, urged, that it was not onely a freedom from Diseases and pains of the body, but from anxiety and vexation of spirit; not onely to enjoy the pleasures of Sense, but peace of Conscience, and inward tranquillity; to be so, not for a little while, but as long as may be, and, if it be possible, for ever. And this happiness, so suitable to the immortality of our souls, and the eternal state we must live in, is onely to be met with in Religion.

Mr Howard,

AFterwards the Learned Earl of *Northampton*, being troubled with Atheistical suggestions, put them all off this way, *viz. If I could give any account how I my self, or any thing else, had a being without God; how there came so uniform and so constant a consent of mankinde, of all ages, tempers and educations, (otherwise differing so much in their apprehensions) about the being of God, the immortality of the soul, and Religion; in which they could not likely either deceive so many, or being so many could not be deceived.* And when it was urged that Religion was a State-policie to keep men in awe; he replied, That he would believe it; but that the greatest Politicians have sooner or later felt the power of Religion in the grievous lashes of their consciences, and dreadfulness of their apprehension about that state wherein they must live for ever. Dan.

Dan. Heinsius,

A Master (as *Selden* expresseth it, *tam severiorum quàm amœniorum Literarum*, History-professor of *Leyden*, Secretary and Bibliothecary of the same University, and appointed Notary of the Synod of *Dort*, said at last, Alas, as to humane Learning, I may use *Solomon*'s expressions, *That which is crooked cannot be made strait.*

We may understand it several ways. First, all our Knowledge, by reason of mans corruption, is but a crooked, ragged, impedite Knowledge; and for that reason, a vexation to the minde: for Rectitude is full of beauty, and Crookedness of deformity. In mans Creation, his Understanding should have walked in the strait path of Truth, should have had a distinct view of Causes and Effects in their immediate successions: but now, sin hath mingled such Confusion with things, that the Minde is fain to take many crooked and vast compasses for a little uncertain knowledge. Secondly, the weakness of all natural knowledge is seen in this, that we cannot any way either prevent or correct the crookedness of the smallest things, much less to make a man solidly or substantially happie. Thirdly, *That which is crooked cannot be made strait.* It is impossible for a man, by the exactest knowledge of natural things, to make the nature of a man, which by sin is departed from its primitive rectitude, strait again; to repair that image of God, which is so much distorted: *when they knew*

God, they glorified him not as God, they became vain in their imaginations, and their fooliſh heart was darkned: 'Tis the Apoſtle's ſpeech of the wiſeſt Heathen. *Ariſtotle*, the moſt rational Heathen man that the world knows of, in his Doctrine confeſſeth the diſability of moral Knowledge to rectifie the intemperance of Nature; and made it good in his Practice: for he uſed a common Strumpet to ſatisfie his luſt. *Seneca* likewiſe, the exacteſt Stoick that we meet with, then whom never any man writ more divinely for the contempt of the world, was the richeſt Uſurer that ever we read of in ancient Stories; though that were a ſin diſcovered and condemned by the Heathen themſelves.

A ſecond ground of vexation from Knowledge, is the defects and imperfections of it: that which is wanting cannot be numbred. There are many thouſand Concluſions in Nature, which the inquiſitive judgement is not able to pierce into, nor reſolve into their juſt Principles: nay, the more a man knoweth, the leſs diſcovery he maketh into the things he knoweth.

Thirdly, in much wiſdom is much grief; and *he that increaſeth knowledge, increaſeth ſorrow.* In Civil wiſdom, the more able a man is, the more ſervice is caſt upon him: and the more buſineſs he runs thorow, the leſs enjoyment he hath of time or liberty. His eminence loads him with envie, jealouſie, obſervation, ſuſpicion; forceth him oftentimes upon unwelcome compliances, upon colours and inventions, to palliate unjuſt counſels, and ſtop the clamours of gainſaying Conſcience; fills him with fears of miſ-

carriage

carriage and disgrace, with projects of humour and plausibility, with restless thoughts how to discover, prevent, conceal, accommodate the adversaries or his own affairs: in one word, is very apt to make him a stranger to God and his own soul. In other Learning, let a man but consider, first, the confusion, uncertainty, involvedness, perplexity of Causes and Effects, by mans sin. Secondly, the pains of body, the travel of the minde, the sweat of the brain, and tugging and plucking of the understanding, the very drudgery of the soul, to break thorow that confusion and her own difficulties. Thirdly, the many invincible doubts and errours which will still blemish our brightest notions. Fourthly, the great charges which the very instruments and furniture of Learning puts men to. Fifthly, the general disrespect which (when all is done) it findes in the world; great men scorning it as Pedantry, ordinary men unable to take notice of it, and great Scholars are fain to make up a Theatre amongst themselves. Sixthly, the insufficiencie thereof to make up what is amiss in our nature, the malignant property it hath to put sin into armour, to contemn the simplicity and purity of Gods Word. And lastly, the neer approach thereof unto its own period; the same death that attendeth us, being ready also to bury all our Learning in the grave with us. These, and infinite the like considerations, must needs mingle much sorrow with the choicest Learning.

Methinks I could bid the world farewel, and immure my self among my Books, and look forth no more, (were it a lawful course) but shut the doors

upon me, and (as in the lap of Eternity) among those divine ſouls employ my ſelf in ſweet content, and pitie the rich and great ones that know not this happineſs. Sure then it is a high delight indeed, which in the true lap of Eternity is enjoyed!

Cardinal MAZARINE

HAving made Religion wholly ſubſervient to the Secular intereſt, amaſſed to his own intereſt and perſon all the Treaſure and Intereſt of *Europe*, and managed the Crown of *France* for ſeveral years together; diſcourſed one day with a *Sorbonne*-Doctor concerning the immortality of the ſoul, and a mans eternal eſtate; and then wept, repeating that Emperours ſaying, *Animula vagula blandula, quæ abibis in loca? O my poor ſoul, whither wilt thou go?* Immediately calling for his Confeſſor, and requiring him to deal freely with him, and vowing ten hours of the day for Devotion, ſeven for Reſt, four for Repaſts, and but three for Buſineſs: ſaying one day to the Queen-mother, *Madam, your favours undid me: were I to live again, I would be a* Capuchin *rather then a* Courtier.

Cardinal RICHLIEU,

AFter he had given law to all *Europe* many years together, confeſſed to *P. du Moulin*, that being forced upon many irregularities in his life-time by

that

that which they call *Reason of State*, could not tell how to satisfie his Conscience for several things, and therefore had many temptations to doubt and dis-believe a God, another world, and the immortality of the soul; and by that distrust, to relieve his aking heart: but in vain; so strong (he said) was the notion of God on his soul, so clear the impression of him upon the frame of the world, so unanimous the consent of mankinde, so powerful the convictions of his conscience, that he could not but *taste the power of the world to come*; and so live as one that must die, and so die as one that must live for ever. And being asked one day why he was so sad: he answered, *Monsieur, Monsieur, the soul is a serious thing; it must be either sad here for a moment, or be sad for ever.*

Aristotle

A While pleased himself with the worlds eternity: but going off the world, that notion could not secure him from the trouble and fear of a God; for on his death-bed he said, *Ens entium, miserere mei.*

Seneca.

THe greatest Courtier and richest Subject of his time in the world, was sometimes dubious as to the future condition of his soul; yet could tell his dear *Lucilius* with what pleasure he could think of it:

Miraris

Mirar is hominem ad deos ire? Deus ad homines venit nulla sine Deo mens bona, &c.

Et hoc habet argumentum divinitatis, quod illum divina delectant, nec ut alienis interest, sed ut suis: i. e. The soul hath that argument of its divinity, that it is most pleased with divine speculations, and conversed with them as with matters that neerly concerned it: and when it hath once viewed the dimensions of the heavens, *contemnit domicilii prioris angustias.*

Sir Christopher Hatton,

A Little before his Death, advised his Relations to be serious in the search after the will of God in his holy Word: For (said he) it is deservedly accounted a piece of excellent Knowledge, to understand the Law of the Land, and the Customs of a Mans Countrey; how much more to know the Statutes of Heaven, and the Laws of Eternity, those immutable and eternal Laws of Justice and Righteousness! to know the will and pleasure of the Great Monarch and Universal King of the World! *I have seen an end of all Perfection; but thy Commandments, O God, are exceeding broad.*

Whatever other Knowledge a man may be endued withal, could he by a vast and an imperious Mind, and a Heart as large as the Sand upon the Sea-shore, command all the Knowledge of Art and Nature, of Words and Things; could he attain a Mastery in all Languages, and sound the depth of all Arts and Sciences; could he discourse the Interest of all States, the

the Intrigues of all Courts, the Reason of all Civil Laws and Constitutions, and give an Account of all Histories; and yet not know the Author of his Being, and the Preserver of his Life, his Soveraign and his Judge; his surest Refuge in trouble; his best Friend, or worst Enemy; the Support of his Life, and the Hope of his Death; his future Happiness, and his Portion for ever: doth but *sapienter descendere in infernum*, with a great deal of wisdom go down to Hell.

Francis Junius,

A Gentile and an Ingenious Person, as he was reading *Tully de Legibus*, fell into a perswasion *nihil curare Deum, nec sui, nec alieni*; till in a Tumult in *Lyons*, the Lord wonderfully delivered him from imminent death, so that he was compelled to acknowledge a Divine Providence therein: And his Father hearing the dangerous ways that his Son was misled into, sent for him home, where he carefully and holily instructed him, and caused him to read over the New Testament; of which himself writ thus: *Novum Testamentum aperio, exhibet se mihi adspectis primo augustissimum illud caput, In principio erat Verbum*, &c. When I opened the New Testament, I first light upon *John*'s first Chapter, *In the beginning was the Word*, &c. I read part of the Chapter, and was suddenly convinced that the Divinity of the Argument, and the Majesty and Authority of the Writing, did exceedingly excel all the Eloquence of Humane Writings: My Body trembled, my Mind was astonished,

and

and I was ſo affected all that day, that I knew not where and what I was. *Thou waſt mindful of me, O my God, according to the multitude of thy Mercies; and calledſt home thy loſt Sheep into thy Fold.* And as *Juſtin Martyr* of old, ſo he of late, profeſſed, That the power of Godlineſs in a plain ſimple Chriſt, wrought ſo upon him, that he could not but take up a ſtrict and a ſerious Life.

The Earl of Leicester

IN Q *Elizabeth*'s days, though allowing himſelf in ſome things very inconſiſtent with Religion, came at laſt to this Reſolution; That Man differed not from Beaſts ſo much in Reaſon, as in Religion: and that Religion was the higeſt Reaſon; nothing being more rational, than for the ſupreme Truth to be believed, the higheſt Good to be imbraced, the firſt Cauſe and almighty Maker of all things to be owned and feared; and for thoſe who were made by God, and live wholly upon him, to improve all for him, and live wholly to him: Agreeable to the Apoſtle, *Give up your Souls and Bodies unto him, which is your reaſonable Service.*

Solomon

KEpt his wiſdom: he purſued ſuch manly and noble delights, as might not vitiate, but rather improve his intellectuals. *Eccleſ.* 2. 1, 2, 3. *I ſaid in*

in my heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and behold, this also is vanity. I said of laughter, It is mad; and of mirth, What doth it? I sought in my heart to give my self unto wine, (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what was that good for the sons of men, which they should do under the heaven all the days of their life.

Again, his wisdom was furnished with variety of subjects to enquire into: he had magnificence and provisions suitable to the greatness of his Royal minde: sumptuous and delicate Diet, under the name of *wine*, vers. 3. stately Edifices, vers. 4. Vineyards and Orchards; yea, very Paradises as large as Woods, vers. 5, 6. Fish-ponds and great Waters; multitudes of Attendants and Retinue of all sexes: mighty herds of Cattel of all kindes, vers. 7. great Treasures of Silver and Gold: all kindes of Musick, vocal and instrumental.

Further, *Solomon* exceeded in all these things all that ever went before him. *Vers.* 9.

Moreover, as he had the most abundant, so likewise the most free, undisturbed, unbated enjoyment of them all; *he withheld not his heart from any*: there was no mixture of sickness, of war, or any intercurrent difficulties, to corrupt their sweetness, or blunt the taste of them.

Here are as great preparations as the heart of man can expect, to make an universal survey of those delights which are in the creature: and yet at last, upon an impartial enquiry into all his most magnificent works, the conclusion is, they are but *vanity, and vexation of spirit*, vers. 11. Which vexation he further explains,

1. By the neceſſary divorce which was to come between him and them: he was to *leave all*, verſ. 18.

2. By his diſability ſo to diſpoſe of them, as that after him they might remain in that manner as he had ordered them, verſ. 19.

3. By the effects that theſe and the like conſiderations wrought in him; they were ſo far from giving real ſatisfaction, as that, Firſt, he *hated all his works*: for there is nothing that maketh one hate more eagerly, then diſappointment in that which a man expected. When *Amnon* found what little ſatisfaction his exorbitant luſt received in raviſhing his ſiſter *Tamar*, he as fiercely hated her as he deſired her before. Secondly, he deſpaired of finding any good in them, becauſe they beget nothing but travel, drudgery, and unquiet thoughts.

Let us hear the concluſion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God ſhall bring every work to judgment, with every ſecret thing, whether it be good, or whether it be evil.

Saint POLYCARP.

WHen perſwaded to ſwear by *the Fortune of Cæſar*, and blaſpheme or renounce his Saviour, ſaid, *Fourſcore and ſix years have I ſerved Chriſt; neither hath he ever offended me in any thing: I have lived by him, I will live to him.*

Biſhop

Bishop Usher,

THat most learned and knowing Prelate, after his indefatigable pains as a Christian, a Scholar, a Prelate, and a Preacher, went out of the World with this Prayer; *Lord, forgive me my sins of Omission*; and desired to die as Mr. *Perkins* did, imploring the Mercy and Favour of God.

My Lord Bacon,

THat understood the World and himself as well as any man in *Europe*, would say, That a little smattering in Philosophy might tempt a man to be an Atheist, but a through study of it would bring him back to be Religious: And after variety of Fortunes in the World, breathed our his Soul thus.

Sir John Mason

PRivy Councellor to King *Henry* the eighth, and King *Edward* the sixth, whom some make Secretary of State, setting him a little too high; others Master of the Requests, placing him as much too low, upon his death-bed called for his Clerk and Steward, and delivered himself to them to this purpose: I have seen five Princes, and been Privy-Councellor to four; I have seen the most remarqueable observables in for-

forreign parts, and been present at most State-transactions for thirty years together; and I have learned this after so many years experience, that Seriousness is the greatest Wisdome, Temperance the best Physick, a good Conscience is the best Estate; and were I to live again, I would change the Court for a Cloyster, my Privie Counsellers bustles for an Hermits retirement, and the whole life I lived in the Palace, for one hours enjoyment of God in the Chappel: all things else forsake me, besides my God, my duty, and my prayer.

Sir Henry Wotton.

After his many years study, with great proficiency and applause at the University; his neer relation to the great favorite *Robert* Earl of *Essex*, his Intimacy with the Duke of *Tuscany* and *James* the sixth King of *Scotland*, his Embassies to *Holland*, *Germany*, and *Venice*; desired to retire, with this Motto, *Tandem didicit animas sapientiores fieri quiescendo*; being very ambitious of the Provostship of *Eaton*, that he might there enjoy his beloved Study and devotion; saying often, that the day he put his Surplice on, was the happiest day of his life: That being the utmost happiness a man could attain to (he said) to be at leasure to be and to do good; Never reflecting on his former years, but with tears would say, *How much time have I to repent of! and how little to do it in!*

Sir

Sir THOMAS SMITH.

AFter he had many years served Q. *Elizabeth* as Secretary of State, and done many good services to the kingdome, particularly to the setling of the Corne-rate for the Universities, discharged all affairs and attendants a quarter of a year before he died, sent to his singular good friends, the Bishops of *Winchester* and *Worcester*, intreating them to draw him out of the word of God the plainest and exactest way of making his peace with God, and living godly in this present world; adding, that it was great pity men knew not to what end they were born into this world, until they were ready to go out of it.

My Lord BACON.

WOuld say, towards the later end of his life, that a little smattering in Philosophy would lead a man to Atheisme, but a through insight into it will lead a man back again to a first cause; and that the first principle of right reason is Religion; in reference to which, it was the wisest way to live strictly and severely: for if the opinion of another world be not true, yet the sweetest life in this world is Piety, Virtue, and Honesty; If it be, there are none so miserable as the loose, the carnal, and prophane Persons, who lived a dishonourable and a base life in this world, and were like to fall to a most woful state in the next.

TER-

Tertullian.

COme life, come death, I will worſhip none but God Almighty. O Lord God Almighty, receive the ſoul of thy Servant in peace, who ſuffereth death for thy Cauſe and the Goſpel.

Origen.

IF my Father ſtood weeping upon his knees before me, and my Mother hanging on my neck behind, and all my Brethren, Siſters, Children, and Kinsfolks howling on every ſide, to retain me in a ſinful life; I would fling my Mother to the ground, run over my Father, deſpiſe all my Kindred, and tread them under my feet, that I might run to Chriſt.

I am ſayling with the Marriner, through the boyſterous Sea, but ſhortly I ſhall be in the haven, &c. Help me with your prayers.

To my Lord and Saviour Jeſus Chriſt, my Hope and my Salvation, I wholly offer up my ſoul and body; I caſt my ſelf wholly upon his Mercy and Grace.

Sir

Sir Thomas Coventry

ONce hearing ſome Gallants jeſting with Religion, ſaid, that there was no greater argument of a fooliſh and inconſiderate perſon, than profanely to droll at Religion. It's a Sign he hath no regard of himſelf, and that he is not touched with a ſenſe of his own intereſt, who playeth with life and death, and makes nothing of his ſoul. To examine ſeverely, and debate ſeriouſly the principles of Religion, is a thing worthy of a wiſe man: whoſoever turns religion into Raillery, and abuſeth it with two or three bold jeſts, rendreth not religion but himſelf ridiculous, in the opinion of all conſiderate men; becauſe he ſports with his own life: for a good man ſaith, If the principles of religion were doubtful, yet they concern us ſo neerly, that we ought to be ſerious in the examination of them.

Justin Martyr.

HEre I ſtand before God and this honourable Audience, and take him to witneſs, that I never willingly and wittingly taught any falſe doctrine; and therefore have I a good conſcience before God and all good men. I am ſure that you and I ſhall come before a righteous Judge, before whom I ſhall be as good a man as you, (pointing at the Accuſer) and I nothing doubt, but that I ſhall be found then a true

true member of Jesus Christ, & be everlastingly saved.

Merciful Father, Father of Heaven, for the Lord Jesus Christ my Saviours sake, receive my Soul into thy hands.

An Excellent Personages Sentiments for Religion.

IT may justly seem strange, that true Religion, which containeth nothing in it but what is truly Noble and Generous, most rational, and pleasing to the spirits of all good men, should yet suffer so much in its esteem in the world, through those strange and uncouth Vizards it is represented under: some accounting the life and practice, as it speaks subduing our wills to the will of God, (which is the substance of all Religion) a thing too low and mean for their rank and condition in the world; while others pretend a quarrel against the principles of it, as unsatisfactory to Humane Reason.

Thus Religion suffers, with the Author of it, between two Thieves; and hard it is to define which is most injurious to it, that which quarrels the principles, or that which despiseth the practice of it. And nothing will certainly more incline to believe that we live in an age of Prodigies, then that there should be any such in the Christian world, who should count it a piece of Gentility to despise Religion, and a piece of Reason to be Atheists. For if there be any such thing in the world as a true hight and magnanimity

of

of ſpirit; if there be any reaſon and depth of judgment; they are not onely conſiſtent with, but onely attainable by a true and generous ſpirit of Religion. But if we look unto that which the looſe and profane world is apt to account the greateſt Gallantry, we ſhall finde it made up of ſuch pitiful ingredients, which any skilful and rational minde will be aſhamed to plead for, much leſs to mention them in competition with true goodneſs and unfeigned piety. For how eaſie is it to obſerve ſuch who are accounted high and gallant ſpirits, to quarry upon ſuch mean preys which onely tend to ſatisfie their bruriſh appetites, or fleſh-Revenge with the bloud of ſuch who have ſtood in the way of that airy title, *Honour!* or elſe they are ſo little apprehenſive of the inward worth and excellencie of Humane nature, that they ſeem to envie the gallantry of Peacocks, and ſtrive to outvie them in the gayety of their Plumes; ſuch who are, as *Seneca* ſaith, *Ad ſimilitudinem parietum ſuorum extrinſecus culti*; who imitate the walls of their houſes in the fairneſs of the outſides, but matter not the rubbiſh which is within: the utmoſt of their ambition is to attain *enervatam fœlicitatem quâ permadeſcunt animi*, ſuch a felicity as evigorates the ſoul by too long ſteeping: it being the nature of all terreſtrial pleaſures, that they do ἰκτήκειν καὶ ἀμυχραίνειν τὸ φρονεῖν, by degrees conſuming Reaſon, by effeminating and ſoftning the intellectuals.

Muſt we then appeal to the judgement of *Sardanapalus* concerning the nature of Felicity, or enquire of *Apicius* what Temperance is? or deſire that *Sybarite* to define Magnanimity, who fainted to ſee a man at

hard labour? Or doth now the conqueſt of Paſſions, forgiving of Injuries, doing Good, Self-denial, Humility, Patience under croſſes, which are the real expreſſions of Piety, ſpeak nothing more noble and generous then a luxurious, malicious, proud, and impatient ſpirit? Is there nothing more becoming and agreeable to the ſoul of man in exemplary Pietie, and a holy well-ordered converſation, then in the lightneſs and vanity (not to ſay rudeneſs and debauchery) of thoſe whom the world accounts the greateſt Gallants? Is there nothing more graceful and pleaſing in the ſweetneſs, candour, and ingenuity of a truly Chriſtian temper and diſpoſition, then in the revengeful implacable ſpirit of ſuch whoſe Honour lives and is fed by the bloud of their enemies? Is it not more truly honourable and glorious, to ſerve that God who commandeth the world, then to be a ſlave to thoſe Paſſions and Luſts which put men upon continual hard ſervice, and torment them for it when they have done it? Were there nothing elſe to commend Religion to the mindes of men, beſides that tranquillity and calmneſs of ſpirit, that ſerene and peaceable temper which follows a good Conſcience, whereſoever it dwells, it were enough to make men welcome that gueſt which brings ſuch good entertainment with it. Whereas the amazements, horrours and anxieties of minde which at one time or other haunt ſuch who proſtitute their Conſciences to a violation of the Laws of God, and the Rules of rectified Reaſon, may be enough to perſwade any rational perſon, that Impiety is the greateſt folly, and Irreligion madneſs.

It

It cannot be then but matter of great pitie to conſider, that any perſons whoſe Birth and Education hath raiſed them above the common people of the world, ſhould be ſo far their own enemies, as to obſerve the *Faſhion* more then the rules of *Religion*; and to ſtudie *Complements* more then the *ſacred Scriptures*, which alone are able to make them *wiſe to ſalvation*.

Charles the V.

EMperour of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after three and twenty pitcht Fields, ſix Triumphs, four Kingdoms won, and eight Principalities added to his Dominions, reſigned all theſe, retired to his Devotion, had his own Funeral celebrated before his face; and left this teſtimony of Chriſtian Religion, *That the ſincere profeſſion of it had in it ſweets and joys that Courts were ſtrangers to.*

B hr dyed in a monastery in Spain

Sir Francis Walsingham

TOward the later end of his life grew very melancholy, and writ to the Lord Chancellor *Burleigh* to this purpoſe: *We have lived enough to our Country, to our Fortunes, and to our Soveraign: it is high time we began to live to our Selves, and to our God. In the multitude of affairs that paſſed thorow our hands, there muſt be ſome miſcarriages, for which a whole Kingdom cannot make our peace.*

Treasurer

Whereupon ſome Court-humoriſts being ſent to

divert Sir *Francis*, *Ah*, said he, *while we laugh, all things are serious round about us: God is serious, when he preserveth us, and hath patience towards us; Christ is serious, when he dieth for us; the holy Ghost is serious, when he striveth with us; the holy Scripture is serious, when it is read before us; Sacraments are serious, when they are administred to us; the whole Creation is serious, in serving God and us: they are serious in hell and heaven; and shall a man who hath one foot in his grave jest and laugh?*

Don Lewis de Haro,

AFter he had lived a great while the grand Favourite and States-man of *Spain*, but with too little regard of Religion; growing melancholy, was taken up by a Wit of *Spain* for being Priest-ridden, and troubling his head with those notions of the immortality of the soul, and the state of the other world; he answered him with *Tertullian*'s words: *Quædam & Natura nota sunt, ut mortalitas animæ pene plures, ut Deus noster penes omnes. Utar ergo & sententia* Platonis *alicujus pronunciantis, Omnis anima est immortalis. Utar & Conscientia populi contestantis Deum deorum. Utar & reliquis communibus sensibus, qui Deum judicem prædicant* [*Deus videt*] *& Deo commendo, at cum aiunt* [*mortuum quod mortuum*] *&* [*Vive dum vivis*] *& post mortem omnia finiuntur, etiam ipsa tunc meminero & cor vulgi cinerem à Deo deputatum, & ipsam sapientiam seculi stultitiam pronunciatam. Tunc si & hæreticus ad vulgi vitia, vel seculi ingenia confugerit, discede dicam, ab Ethnico, Hæretico.*

Count Gondamar

WAs as great a Wit and States-man as ever *Europe* knew, and took as much liberty in point of Religion; till declining in years, he would say, as they say of *Anselm*, *I fear nothing in the World more than Sin:* often professing, that if he saw corporally the horrour of sin on the one hand, and the Pains of Hell on the other, and must necessarily be plunged into the one, he would chuse Hell rather than Sin; yea, That what liberty soever he had taken, he had rather be torn in pieces by wild Horses, than wittingly and willingly commit any Sin.

Galeacius Caracciolus

MArquess of *Vico*, a noble Person, of a great Estate, and as great Relations, lived a great while in Popery, and at last left his Country, his Estate and Friends, to profess the Gospel of Jesus Christ: with *Moses* judging it better to suffer affliction with the People of God, than to enjoy the pleasures of sin for a season; for he had respect unto the recompence of the Reward, and endured as seeing him who was invisible.

USOCRA-

Socrates

BEing near his Death, ſaid thus, *Magna me ſpes tenet Judices bene mihi evenire, quòd mittar ad mortem: neceſſe eſt enim ut ſit alterum de duobus, ut aut ſenſus omnino mors omnes auferat, aut in alium quendam locum ex his locis morte migretur: quamobrem ſive ſenſu extinguitur, morſq; ei ſomno ſimilis eſt, qui nonnunquam etiam ſine viſis ſomnorum pacatiſſimum quietem affert; Dii Boni! quid lucri eſt emori, &c. Sin verò ſunt quæ dicuntur, migrationem eſſe mortem in eas oras, quas qui ante è vita exceſſerunt incolunt: id multo jam beatius eſt te cum ab iis qui ſe judicum numero haberi volunt, evaſeris, ad eos venire qui vere judices appellantur, &c. convenerique eos, qui juſtè & cum fide vixerint. Hæc peregrinatio mediocris vobis videre poteſt? Ut verò colloqui cum Orphæo, Muſæo, Homero, Heſiodo, liceat quanti tandem æſtimatis? Equidem ſæpe mori ſi fieri poſſit, vellem ut ea quæ dico, mihi liceret invenire. Quanta delectatione autem afficeret, &c. Ne vos quidem Judices, ii qui me abſolviſtis mortem timueritis; nec enim cuiquam bono mali quidquam evenire poteſt, nec vivo nec mortuo, nec unquam ejus res à Diis immortalibus negligenter, &c.*

Robert Earl of Somerset,

UNhappy in his good Nature, would ſay often, after he had loſt the King and Courts Favour; O the vanity of great Men, who think it to be the chief

chief fruit of their greatneſs, to abuſe their power inſolently, to the ruine of their Inferiours! not remembring, being blinded by their Paſſion, that they have a Superiour over them, to make them yeild an account of their unjuſt proceedings, forcing them to make reſtitution with intereſt.

Farewel Riches, welcome Poverty; farewel Life, welcome Death: All that I have, were it a thouſand times more, would I loſe, rather than ſpeak one wicked word againſt God my Creator. I yeild thee moſt hearty thanks, O my God, for this Gift of thy Grace, that I can contemn and deſpiſe this frail and tranſitory World, eſteeming the Confeſſion of Chriſt above all Treaſures.

I ſhall not leave the Fellowſhip of theſe holy men with whom I lived in the fear of God, and with whom I deſire to dye, and with whom I truſt I ſhall obtain the Glory to come.

My Life is in thy hands, O my dear God; let it never be prolonged to the prejudice of thy Glory: If my paces be few to walk my Journy to Heaven, Lord give me Grace never to look back.

A little before he died, he cried out horribly, and that often, *Oh who will kill me, and deliver me from theſe pains I know I ſuffer for the oppreſſions I did to poor men!*

Let fire, croſs, breaking of bones, quartering of my members, cruſhing my bones, and all the torments that man and the devil can invent againſt me, fall upon me, ſo that I may enjoy the Lord Jeſus Chriſt.

Even at his departure, he ſaid, *O God the Father of thy beloved Son Jeſus Chriſt, through whom we have received the knowledge of thee: O God the Creator of all things,*

upon thee do I call; thee I confeſs to be the true God; thee onely do I glorifie. O Lord receive me, and make me a companion of the reſurrection of thy Saints, through the merits of our great High-prieſt, thy beloved Son Jeſus Chriſt.

The Lord Chancellor Egerton

Used to ſay, That to be profane, was the ſimpleſt thing in the world: for the Atheiſt and profane perſons as it were lay a Wager againſt the ſerious and pious man, that there is no God; but upon woful oddes: for he ventures his everlaſting ſtate; the other hazards onely the loſs of his luſts, (which it is his intereſt to be without) or at the moſt, but ſome ſhort advantage; and all the while, is inwardly more contented and happie, and uſually more healthful, and perhaps meets with more reſpect, and faithfulleſt friends, and lives in a more ſecure and flouriſhing condition, and freer from the evils and puniſhments of this world, then the Atheiſt doth; (however, it is not much that he ventures) and after this life, if there be no God, is as well as he; but if there be, is infinitely better, even as much as unſpeakable and eternal happineſs is better then extreme and endleſs miſery.

So that (as an excellent perſon ſaith) 'if the Arguments for and againſt a God were equal, and it 'were an even Queſtion whether there were one or 'not; yet the hazard and danger is ſo infinitely unequal, that in point of prudence every man is bound 'to ſtick to the ſafeſt ſide of the Queſtion, and make

'make

make that his Hypotheſis to live by. For he that acts wiſely, and is a thorowly-prudent man, will be provided in *omnem eventum*, and will take care to ſecure the main chance, whatever happeneth: but the Atheiſt, in caſe things ſhould fall out contrary to his belief and expectation, he hath made no proviſion in this caſe. If, contrary to his confidence, it ſhould prove in the iſſue that there is a God, the man is loſt and undone for ever. If the Atheiſt, when he dieth, findes that his ſoul hath onely quitted its lodging, and remains after the body; what a ſad ſurpriſe will it be, to finde himſelf among a world of ſpirits entred on an everlaſting and an unchangeable ſtate!

Ignatius.

Nihil præſtantius eſt pace bonæ conſcientiæ: There is nothing better then the peace of a good conſcience.

Grace flowing from the bleſſed Spirit of God, makes the ſoul like a fountain whoſe water is pure, wholeſome and clear: for grace beautifieth and clenſeth, and ſo ſaveth the whole man.

Irenæus.

IF thou art backward in Repentance, be forwards in thoughts of Hell, the burning flames whereof onely the tears of a penitent eye can extinguiſh.

'Tis in vain to pray for the remiſſion of ſins, without forgiving others: we muſt not come to make an

atonement with God, before we make an atonement with our brother.

Nihil prodeſt verbis proferre virtutem, & factis deſtruere. To ſet out vertue in words, and by deeds to deſtroy the fame, is nothing worth.

CHRYSOSTOM.

TO know thy ſelf is very difficult, yet the ready way to Godlineſs. As the eye can ſee all things but it ſelf, ſo ſome can diſcern all faults but their own.

When gold is profered to thee, wilt thou ſay, I will come to morrow or next day to take it? No, no; thou art glad of the preſent poſſeſſion. Conſider, that that moſt precious jewel Salvation is profered to thee daily, yet thou makeſt no haſte to embrace it.

A good clear Conſcience ſhould not regard ſlanderous ſpeeches; nor have they more power to condemn him, then his own conſcience to clear him.

To ſacrifice the whole ſoul and body to the Lord, is the higheſt ſervice that we can do unto him.

As a great ſhower of rain extinguiſheth the force of fire; ſo the meditation of Gods Word puts out the fire of luſt in the heart.

If they go to hell that do not feed the hungry, cloath the naked, *&c.* what will become of them, who take away bread from the hungry, and cloaths from the naked? *&c.* If want of Charity be tormented in hell, what will become of Covetouſneſs?

God is never abſent, though the wicked have him not

not in their thoughts: where he is not by favour, he is by punishment and terrour.

All things may be shunned, but a mans own heart. Remember, that though God promiseth mercy and forgiveness to penitent sinners, yet he doth not promise that they shall have to morrow to repent in.

Plato,

ILle *sublimis apex Philosophorum, & columen Arn.* called for his friends about him, and told them the whole world was out of the way, in that they understood not, nor regarded the *eternal Minde*, i. e. God; assuring them, those men died most comfortably, that had lived most conformably to Right Reason, sought and adored the first Cause: and his speech failing him, he cryed, Νοῦς, νοῦς, by which we understand he said, *God, God*: having a little before answered his friend *Aelius*, that enquired of him concerning God, and the immortality of the soul, thus: *In omnium animis deorum notionem impressisset ipsa natura*; That Nature it self had stamped an *Idea* of God upon the mindes of men. *Cum enim non instituto aliquo, aut more aut lege sit opinio constituta, manet atq; ad unum omnium firma consensio, intelligi necesse est Deos esse, quoniam insitas eorum, vel potius innatas cognitiones habemus; de quo autem omnium natura consensit, id verum esse necesse est*: Since the belief of a Deity arose from Custom, nor was neither enacted by Law, yet is unanimously assented to by all mankind; it necessarily follows, that there must be a Deity, because the *Idea* of it is so natural to us.

If it were thus acknowledged in the Philosophical age of *Greece*, when men bent their wits to unsettle the belief of such things as tended to Religion; how much more might it be esteemed a general Principle of humane Nature in those elder times, when not so much as one dissenter appeared, that we read of, among the more ancient Nations?

Now when these common Deities were so much derided by intelligent men, and yet the order of the world seemed to tell them there was really a God, though those were none; those who had Philosophical wits, such as *Democritus* and *Epicurus*, set themselves to work, to see if they could solve the *Phœnomena* of Nature without a Deity, and therefore asserted the origine of the Universe to be onely by a fortuitous concourse of infinite little particles: but herein they befooled themselves and their giddy followers, who were glad to be rid of those anxieties of minde which the thoughts of a Deity and an immortal soul did cause within them. And though *Lucretius* in a bravado tells us of his Master, that when mens mindes were sunk under the burden of Religion,

Humana ante oculos fœde cum vita jaceret,
In terris oppressa gravi sub Religione:
Primum Graius homo mortalis tollere contra
Est oculos ausus, primusq; obsistere contra.

That *Epicurus* was the first true Gyant who durst encounter the Gods, and, if we believe him, overthrew them in open field.

Quare Religio pedibus subjecta vicissim
Obteritur, nos exequat victoria Cœlo.

Yet

Yet *Cotta* in *Tully* reports the iſſue of this battel quite otherwiſe: for although the greateſt Triumph in this Victory, had been onely to become like the beaſts that periſh; yet if we believe *Cotta*, *Epicurus* was ſo far from gaining any of his beloved eaſe and pleaſure by his ſentiments, that never was School-boy more afraid of a Rod, nor did any enemy more dread the Conqueror, then *Epicurus* did the thought of a God and death. *Nec quenquem vidi qui magis ea quæ timenda, eſſe negaret, timeret, mortem, dico & Deos.* So hard it is for an *Epicurean*, even after he hath proſtituted his conſcience, to ſilence it: for (whatever there be in the air) there is an Elaſtical power in Conſcience, that will bear it ſelf up, notwithſtanding the weight is laid upon it.

The Earl of STRAFFORD.

O *Truſt not in man that ſhall die, nor in the ſon of man that ſhall be made as graſs.* There is no confidence in Princes: the onely thing that ſtands by a man, is the bloud of Chriſt, and the teſtimony of a good Conſcience.

Dr DONNE,

A Perſon of as great parts and ſpirit as any this Nation ever beheld, being upon his death-bed taking his ſolemn farewel of his moſt conſiderable friends, left this with them: *I repent of all my life, but that part of it I ſpent in communion with God, and doing*

good.

good. That perſon ſhall in a dying hour wiſh himſelf not a man, that hath not been a good Chriſtian.

Sir Spencer Compton,

CAlling to him ſuch Reverend perſons as Biſhop *Morley* and Dr. *Earles*, he raiſed himſelf upon his pillow, and held out his arms as if he were to embrace one, ſaying, *Oh my Jeſus!* And intimating the comforts that then flowed in from the holy *Jeſus* into his ſoul. After which holy ecſtaſie, compoſing himſelf to a calm and ſerious diſcourſe, he ſaid to the ſtanders by, *O be good: O keep cloſe to the principles of Chriſtian Religion; for that will bring peace at the laſt.*

Edward Peito Eſq.

AFter he had told his Phyſicians that God had ſent him his Summons, it was his expreſſion, That all the ſins of his former life did even kick him in the face; and that if we do well, now he ſaw the evil attending well-doing was ſhort, but the good eternal. If we do ill, the pleaſures of doing ill paſs away, and the pain remaineth.

A

SALMA-

Salmasius,

THat excellent French Scholar, whom the Learned men of his time never mentioned without ſuch expreſſions as theſe, *Vir nunquam ſatis laudatus, nec temere ſine laude nominandus*, Gul. Riv. Pref. ad Vindic. Evang. *Totius Reipub. Literariæ decus*; went out of this World with theſe words in his mouth, *Oh I have loſt a world of Time! Time, that moſt precious thing in the world, whereof had I but one year longer, it ſhould be ſpent in* David's Pſalms *and* Paul's Epiſtles: *Oh Sirs!* (ſaid he to thoſe about him) *mind the World leſs, and God more; all the Learning in the World without Piety, and the true fear of God, is nothing worth: The Fear of the Lord, that is wiſdom; and to depart from evil, that is Underſtanding.*

Grotius,

THe greateſt Scholar that this Age boaſted of, after ſo many Embaſſies well performed abroad, and as many Tranſactions well managed at home; after an exact ſurvey of all the Hebrew, Greek and Latin Learning; after ſo many elaborate Diſcourſes in Divinity, and other parts of Learning; concluded his Life with this Proteſtation: That he would give all his Learning and Honour for the plain Integrity and harmleſs Innocence of *Jean Urick*, who was a devout poor man, that ſpent eight hours of his

time in Prayer, eight in Labour, and but eight in ſleep, and other Neceſſaries: and this complaint to another, that admired his aſtoniſhing induſtry; *Ah! Vitam perdidi, operosè nihil agendo!* and this Direction to a third, that deſired him in his great Wiſdom and Learning, in brief to ſhew him what to do, *viz. Be ſerious.*

Cardinal WOLSEY.

HAd I ſerved GOD as carefully as I did my Maſter the KING, he had not thus forſaken me in my old Age.

Biſhop BANCROFT,

MAſter of *Univerſity-Colledge*, and Lord Biſhop of *Oxford*, dyed ſuddenly; and a little before his Death, would ſay, *Oh how infinitely greater is the comfort of being good, than of being great! What I gave away, I have; and what I have, I ſhall loſe: Mark the perfect man, and behold the Upright; for the end of that man is Peace.* That man onely hath peace at his *death*, that hath anſwered the end of his Creation, by glorifying God, and doing good in the World in his *life*.

William Earl of Pembroke.

THere is but one Sun in the World, nor but one Righteousness, one Communion of Saints: If I were the most excellent creature in the world, if I were in righteousness equal to *Abraham*, and to *Isaac*, and *Jacob*, yet had I reason to confess my self to be a sinner, and that I could expect no Salvation but in the Righteousness of Jesus Christ; for we all stand in need of Gods Grace. And as for my Death, I bless God I feel such inward Joy in my Soul, that if I were put to my Choice, whether to dye or live, I would a thousand times rather chuse death than life, if it may stand with the holy Will of God.

Prince Henry's last Words.

O Christ, thou art my Redeemer, and I know that thou hast redeemed me: I wholly depend upon thy Providence and Mercy: From the very bottom of my Heart I commend my Soul into thy Hand.

A Person of Quality waiting on the Prince in his sickness, who had been his constant Companion at Tennis, and asking him how he did; was answered, *Ah* Tom! *I in vain wish for that time I lost with thee and others, in vain Recreation.*

Now my Soul be glad, for at all the parts of this Prison the Lord hath set his aid to loose thee; Head, Feet, Milt and Liver are failing: Arise therefore, and

ſhake off thy Fetters; mount from thy Body, and go thy way.

Socrates Critoni vehementer ſuadenti ut ſi viam ipſe ſuam negligerat, certe liberis etiamnum paruulis & Amicis ab ipſo pendentibus ſe ſervaret incolumem: liberi, inquit, Deo, qui mihi eos dedit, cujus erunt: Amicos hinc diſcedens inveniam, vobis aut ſimiles, aut etiam meliores, ne veſtra quidem conſuetudine diu caritur us, quandoquidem vos brevi eodem eſtis commigraturi. Eraſm. Apoth. l. 3. ex Platone, Xenoph.

The Earl of ARUNDEL.

HE lying on his Death-Bed, ſaid, *My fleſh and my heart faileth*; and his Ghoſtly Father added the next words, That *God was the ſtrength of his heart, and his portion for ever*; he would never fail him: He anſwering, *All the world hath failed; he will never fail me.*

Mr SELDEN,

WHo had comprehended all the Learning and Knowledge that is either among the Jews, Heathens, or Chriſtians; and ſuſpected by many of too little a regard to Religion: one afternoon before he died, ſent for Biſhop *Uſher* and Doctor *Langbaine*, and diſcourſed to them to this purpoſe: That he had ſurveyed moſt part of the Learning that was among

B Note that the Clergy raiſed this ſcandall upon Mr Selden as they had don before upon Sr Walter Raleigh, for they were both very Religious men

among the Sons of Men; that he had in his Study Books and Papers of most subjects in the World; yet that at that time he could not recollect any passage out of those infinite Books and Manuscripts he was Master of, wherein he could rest his Soul, save of the holy Scriptures; wherein the most remarkable passage that lay most upon his Spirit, was *Tit.* 2. 11,12,13,14,15. *For the Grace of God that bringeth salvation, hath appeared to all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and glorious appearing of the great God, and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all inquity, and purifie unto himself a peculiar People, zealous of good works: These things speak, and exhort and reluke with all authority.*

A serious Gentlemans Discourse of being Religious.

MEn generally stand upon the credit and reputation of their Understandings, and of all things hate to be accounted Fools, because Folly is so great a reproach to the Understanding of a man, and so high a reflection upon his Discretion: But I know no way for men to avoid this imputation, and to bring off the credit of their Understandings, but by being truly Religious, by fearing God, and departing from evil: for certainly there is no such imprudent Person as he that neglects God and his Soul, and is careless and slothful about his everlasting con-

cernments; becauſe this man acts contrary to his trueſt Reaſon, and beſt Intereſt: he neglects his own ſafety, and is active to procure his own ruine: he flies from Happineſs, and runs away from it as faſt as he can; but purſues Miſery, and makes haſte to be undone: Hence it is that *Solomon* does all along in the *Proverbs* give the title of *Fool* to a wicked man, as if it were his proper name, and the fitteſt character for him, becauſe he is eminently ſuch. There is no ſuch fool as the ſinning fool, who every time he ſins ventures his Soul, and lays his everlaſting intereſt at the ſtake; every time a man provokes God, he doth the greateſt miſchief to himſelf that can be imagined: A mad-man that cuts himſelf, and tears his own fleſh, and daſhes his head againſt the ſtones, does not act ſo unreaſonably as a ſinner, becauſe he is not ſo ſenſible of what he does: Wickedneſs is a kind of voluntary Frenzie, and is a choſen Diſtraction; and every ſinner does wilder and more extravagant things than any man can do, that is crazed, and beſide himſelf, and out of his wits; onely with this ſad difference, That he knows better what he does.

Is that man wiſe, as to his Body and his Health, who onely clothes his hands, and leaves his whole Body naked? who provides onely againſt the Tooth-ach, and neglects whole troops of mortal Diſeaſes that are ready to ruſh in upon him? Juſt thus is he who takes care onely for this vile Body, but neglects his pretious and immortal Soul; who is very ſollicitous to prevent ſmall and temporal inconveniencies, but takes no care to eſcape the Damnation of Hell.

Is he a wiſe man as to his temporal Eſtate, that

lays

ways designs onely for a day, without any respect to, or provision for the remaining part of his Life? Just thus does he that provides for the short time of this Life, but takes no care at all for Eternity; which is to be wise for a moment, but a fool ever; and to act as untowardly and as crosly to the reason of things, as can be imagined; to regard Time as if it were Eternity, and to neglect Eternity as if it were but a short Time.

Do you think him a wise man who is serious about Trifles, but trifles about the most serious Matters? Just so is he who pursues the World, and the petty Interests of it, with all his might, but minds Religion and the weighty concernments of Eternity, as if he minded them not.

Do you count him prudent, who throws himself over-board, to save his Goods? Just so doth he who to secure any thing in this World, makes shipwrack of his Conscience, and casts away his Soul.

Is he wise, who is wise in any thing but his proper Profession and Employment, wise for every body but himself; who is ingenious to contrive his own Misery, and to do himself a mischief; but is dull and stupid as to the designing of any real advantage or benefit to himself? Just such is he who troubleth himself with other things, and neglecteth himself; who is wise to do evil, but to do good hath no understanding.

Is he wise who neglects and disobligeth him who is his best Friend, and can be his shrewdest Enemy? Just so doth every wicked man who neglecteth and contemneth God, who can save and destroy him.

Is he wise, who in matters of greatest moment and con-

concernment neglecteth opportunities never to be retrived; who ſtanding upon the ſhore, and ſeeing the tide making haſt towards him apace, and that he hath but a few minutes to ſave himſelf, yet will lay himſelf to ſleep there, till the cruel Sea ruſh in upon him, and overwhelms him? Juſt ſo doth he who trifles away this day of Gods Grace and Patience, and fooliſhly adjourneth the work of Repentance, and the Buſineſs of Religion, to a dying hour.

FINIS.